

## COIFFURE ARRANGED FOR THE NEWEST HATS



A BLOUSE OF CHIFFON AND PLEATED NET. NOTICE THE NEW COIFFURE, WHICH SHOWS THE BROW AND THE NAPE OF THE NECK.

BY ANNE RITTENHOUSE.

Special Correspondence of The Star.

PARIS, March 19, 1914.

THE new coiffure has been invented to go with the new hats, or the other way around. Which ever came first, they go together very well, indeed. Neither of them is wearable by every one. That is going to be the trouble. If we could only step into the first fashion that came along, life, as regards the

question of dressing, would be an easy thing, a problem soon settled. But the trouble is that we never seem to be able to wear the new fashions until they are just about to change. We struggle with a hat or a coat or a skirt that the world considers fashionable, and just when we are getting the hang of it and look our best in it, presto, it is gone. There is a perfect mania for showing the temples and our temples are not meant to show. We have pulled the hair over them for so long that they seem to have changed their shape, or distorted, or done something that prevents

them from coming frankly into the light of day, and now the coiffures and the milliners declare that they must show.

Over here the hair is drawn back from the forehead and run up from the neck. Very much more of our skin is exposed there than for years. There is an old-fashioned French twist also to be reckoned with and two ringlets at the ears. Not that we will ever wear those ringlets; they are too stiff and formal. But they do go well with the Louis XV hat that is offered us to wear.

There is no bulging spot on our heads. No sign of a knot. This has been true for two years, but the movement of the hair went across the head, and now it goes upward toward the crown, where it is all caught together and fattened out with the long ends of the front and side waved over it.

There is an entirely different line on the head. Just here lies the importance of the change. And just here is the fact that will prove a stumbling block to the average woman.

It is easy to look well when we can pull the hair over all the defective spots in the bony structure of the head and we are loath to expose them now. We must do it, though, for the hair must not be flattened down over the forehead.

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## Every Cook Should Know.

THAT stoneware and earthenware absorb fats and therefore retain their odors, and that for this reason all fats should be kept in tin or glass, which do not absorb them.

That hot water sets grease and that grease spots should be washed with cold water, which hardens the grease and makes it easy to remove. Then the soiled spot can be washed with warm water.

That when a cake recipe calls for melted butter the butter should be just melted, not cooked. If it is cooked the cake will be tough.

That white stoneware is made of hard-paste and fired at a higher temperature than yellow stoneware and that it is therefore stronger and more brittle and does not break so easily. So it is more durable for mixing bowls.

That potatoes should be rubbed with olive oil before baking so that the skins will be thin and soft and will not cling to the inside of the potato when it is done.

That when vegetables are cooked with the cover off the dish in which they are cooked, they will retain their color in much of its original freshness.

That tough beef can be made more tender if it is brushed with olive oil and left in the refrigerator for one or two hours. Sometimes hotel chefs brush beefsteaks with olive oil and lemon juice to make it tender.

That when sugar and flour or any other dry ingredients are used in a custard it is well to mix them together and then mix them with the beaten egg before adding them to the milk.

That egg shells will clear soup and jelly and, as it is the white of egg that

clings to the inside of the shell that does the clearing, they should be washed before they are opened.

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## Superior Bread Pudding.

One and one-half cupsful of white sugar, two cupsful of fine dry bread crumbs, five eggs, one tablespoonful of butter, vanilla, rose water and lemon flavoring, one quart of fresh rich milk and half a cup of jelly or jam. Rub the butter into a cup of sugar, beat the yolks very light and stir these together in a cream. The bread crumbs soaked in milk are added and then the flavoring. Bake in a buttered pudding dish (a large one) until the crust is "set." Draw to the mouth of the oven, spread over with jam or jelly. Cover with a meringue made of the stiff whites and half a cup of sugar. Shut the oven and bake until the meringue begins to color. Eat with cold cream. In strawberry season, substitute a pint of fresh fruit for the preserves.

## A NEW TIP-TILTED HAT



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JUST what was meant by the Turkish trousers that Callot and Cheruit showed, and the harem skirt by Paul Poiret, must be decided in the near future. We cannot see the import yet. If there is any "These ancient houses are not in the habit of projecting ideas that have no value. They may seem queer and unbalanced in the beginning, but later we see with interest how they have evolved."

How will the Turkish trouser evolve? Its introduction has some meaning. If Callot alone had showed it we might have thought it a passing fancy for she is of an whimsical designer, doing a thing from sheer gaiety. She often makes a jest, she says, to see the Americans study it out seriously. And Poiret is such a pronounced orientalist—or primitivist, to coin a word—that we always expect something from him, twice a year, along the line of his chosen field. But he

does not exploit the Turkish trouser as flagrantly as Callot and Cheruit. He takes up a different view of it.

This accentuation of an oriental fashion at a time when we thought the Persian and Turkish influences were on the wane, has significance. It is opposed to the incoming style of 1890 and of Watteau, the assemblage looks like a potpourri of all things we ever wore. One actually feels as though one were at an exposition of costume since the Tanagra days. Now that the early Egyptian costumes are also coming in, there will be no reason why a woman should not wear what she chooses.

Callot makes no bones about the Turkish trousers she shows. They are oriental in the harem. They are in gold lace, very thick and heavy, over a lining of silk or chiffon. Gathered at the waist, they fall to the ankles, where they are again gathered into a narrow gold fringe. This clatters around the feet in true oriental fashion.

Over these was a drapery of scarlet silk twisted around the legs in such a manner that it had no hem, but followed the line of the gold trousers in a less exaggerated way. It was open at the sides, where it was draped into full folds. In the back was a panel put on to the waist and hanging free of the other drapery. Sounds complicated, and probably it was, but it looked simple on the figure.

Of course, Callot can manipulate material in a marvelous way; she has few equals. In such a frock as this she is put to a good test.

She shows other frocks in her house that savor strongly of the orient, more so than even Poiret shows. She seems to have borrowed something of his taste for the orient.

The most original frock she shows is made for dancing. It is a modest imitation of the costume worn by the dancing girls of Persia or Turkey. There is first a straight shirt or slip of white chiffon which drops from the neck to below the waist, and to the edge of this is draped a skirt of white and silver brocade. It is folded around the figure about two inches below the waist line proper, and caught at the side with a huge cabochon. It opens from that ornament to the hem.

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## FASHIONS AND FADS.

The new costumes strongly emphasize the eon jacket.

All the new style tailored skirts are full at the upper part.

Colored blouses are destined to have a considerable vogue.

Cross-stitch embroidery is used to decorate children's dresses.

Bands of ostrich plume trim frocks, blouses and millinery.

Many of the neckpieces combine the collar and the chemise.

The febu has had its day; all that is



THE NEW COLORED WIGS MUST BE EXCLUSIVELY USED IN THE EVENING, AND MUST MATCH OR HARMONIZE WITH THE FROCK WITH WHICH THEY ARE WORN.

left of it is the folds of tulle outlining the neck.

The Russian influence is still felt in the realms of fashion.

The baby's coat should be kimono cut, with a ripple effect below.

Moire will be one of the popular silks for trimming the spring hat.

There will be an unparalleled vogue for fancy shoes this season.

Fascinating little dresses will be made of striped lawn and tub silks.

There is a rumor that there is to be a strong revival of the stiff silks.

Among the latest novelties are roses fashioned of small colored beads.

Foulards are again creeping into favor for smart little afternoon frocks.

Boffant draperies are growing more pronounced as the season advances.

Checked materials are in favor, and the checks are one-half inch square.

There are a few changes in blouses, but

almost without exception the loose kimono style prevails.

There are hats of striped straw, quaintly trimmed with wreaths of flowers.

Capes and cape effects are very much worn, both for street and evening.

Tassels are used to catch up the draperies in lieu of buckles, bows or buttons.

There are chic little hats for street wear covered with striped or plaid taffeta.

Petticoats of silk and net and fine muslin are again an important item of the wardrobe.

There is a fad for white jet, which is used to adorn handsome evening costumes.

Blouses made of the daintiest muslins and lilies are designed to wear with dressy suits.

Fashion has reduced the bodice of evening gowns until nothing remains but narrow strips of lace extending over the shoulders.



## In the Realm of Higher Things



## Sunday Morning Talk.

## The School of Difficulty

By Harvey S. Irwin.

"We glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope."—Romans, 5:3-4.

"These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev., 7:14.

One of the time-honored proverbs is that "Necessity knows no law."

Necessity has always been disliked and abused—no kind words are used in speaking of it—all the uncomplimentary adjectives are applied to it. We term it bitter, hard, harsh and unfeeling.

Even the proverb is a paradox. "Knows no law." Why, it is in itself an inexorable law, and it imposes laws upon all classes and all conditions of men.

Necessity, if not the author, is the authority behind every good law on the statute books of the world. No law should be enacted unless there is a need for it. If necessity knows no law it is not because she has nothing to do with law. It has a great deal to do with it. From time immemorial it has been honored with the title of mother of invention, and invention has its existence only in the application of laws.

Man does not like necessity, but what has it not done for him? It would be easier to enumerate what it has not done than to enumerate what it has done.

A great philosopher said: "Let us, my friends, build altars to beautiful necessity; she teaches us all."

She is the instructor in the school of difficulty. Most of the great authors, artists, statesmen and leaders of men in every department of life have graduated from that school. Adversity has its uses. A man never fully realizes what is in him unless necessity forces him into action. If he is "dandled and nuzzled like a baby he will be a baby all his life."

In courageously meeting and overcoming the enemy we reap the food of victory, and out of the bitter struggle there comes sweetness.

The school of difficulty is the great training school for the development of man's highest powers of achievement and success in the world. It is equally so in the spiritual as in the temporal world.

The trials and tribulations encountered in the struggle against sin and evil worketh out a far more exceeding and eternal weight of glory. All the promises are to "him that overcometh." If there were no difficulties to be met, there would be nothing to overcome.

The Christian's greatest gain is through the training in the school of difficulty. He has to fight. Lions are in the way. The would-be destroyer and devourer of his soul must be destroyed or put to flight ere he reaches the goal.

Is not the way to heavenly gain through earthly grief and loss? Best must be won by tolling pain. The crown repays the cross. A sword when shaken by the breeze takes deeper, firmer root. As winter's frost but make the trees so every heaven-sent pang and trial But serves us for our work below And fortifies us for the skies.

Out of the eater came forth meat, And out of the strong came forth sweetness. And its answer:

What is sweeter than honey? And what is stronger than a lion? Preys of prey do not yield meat for man, yet food came from the slain lion; and out of the strong, or the bitter, came forth sweetness. So in all life's experience. In the hours of difficulty and danger we face the destroyer, and devourer of our hopes.

## Bishop Berry Named.

Will Make Sweeping Changes in Washington Pastors, It Is Said.

The Baltimore annual conference of the Methodist Episcopal Church will convene Tuesday evening at Cumberland, Md., and on the same evening the Maryland annual conference of the Methodist Protestant conference will convene at Milford, Del. Both will be in session one week.

Many changes are expected in both conferences. In the Methodist Protestant body it is expected by some that the Rev. Dr. J. S. Bowers, who has been president for three years, will not be re-elected, and an attempt will be made to limit the time of service as president to three years, as in former times. The limit is now five years.

## New Bible History in Old Babylon Clays

Inscriptions on Cylinders in Yale's Collection Are Redeciphered.

NEW HAVEN, March 28.—Inscriptions on clay cylinders found at Yale University have been deciphered, it is announced, and much information for students of biblical chronology has been obtained.

One cylinder, inscribed for Nebuchadnezzar, who reigned B.C. 605 to 561, recounts his deeds with reference to restoration and enlargement of the walls and moats of Babylon and of temples and sanctuaries thereabouts. He records the rebuilding of Marduk, which he calls Etemenanki, recognized as the ancient Tower of Babel of the Book of Genesis.

Nebuchadnezzar says, according to the translation that he sought and found the foundation stone of the temple of Lugul-Marada, his deity, and laid it upon the foundation stone of Naram-Sin, king.

his ancient ancestor. This ancestor presumably lived 3,000 years before Nebuchadnezzar. The foundation stone of Naram-Sin was also found by Nabonid, father of Belshazzar (B.C. 556) when he restored the temple of Sippara. The Nebuchadnezzar cylinder was found near Nippur, on the Euphrates.

Another cylinder found by Arabs at the same site bears an inscription of Naram-Sin and is probably one of the actual foundation stones of the temple of Lugul-Marada in Marduk. Naram-Sin was the ancient builder of Babylon and perhaps the greatest builder of all history.

The inscription says that Naram-Sin subdued nine hostile armies in a year and carried three of their kings, bound, before the god Enlil. The record ends: "Whoever alters this inscribed stone may the gods Shamash and Lugul-Marada tear out his estate and exterminate his seed."

## Thoughts for the Day.

"Nothing is good for the bee that is not good for the hive," says the ancient proverb. The idea never was so popular as it is now, when our conception of the hive is larger than ever before. The day's best thought is of world welfare. Our new social unit is all mankind. It is no fanciful and empty phrase to say that the forces of human uplift at work today are affecting the whole earth. That is literally so. And of the modern world movements none has had so direct and perceptible an influence as Christian missions. The missionaries have been the pioneers in carrying intellectual enlightenment and material progress both to the enervated and to individuals. They have permeated the non-Christian lands with their influence. The advent of the missionary has always meant change.

The critics of missions are not the persons who are possessed of the most facts about missions.

Subtly and silently missions are imposing a new standard of ideals upon the nations. They represent the verities of

brotherhood, and so bear witness against selfish exploitation of the weak nations by the strong. The best friends the east has had in the west have been the Christian missionaries, who have sympathetically interpreted the oriental point of view and character.

A hundred detailed stories of the practical services which missionaries are rendering may be told. Here is one just in from Constantinople by a late issue of the Orient. Dr. W. B. Adams of Beirut learned a couple of years ago from John Hopkins of the good effects of the treatment of leprosy by freezing with carbon-dioxide snow. In a hundred cases of leprosy, he used the thousand would have any opportunity to experiment with cases of leprosy. But Dr. Adams patiently tried out the process on ten lepers, who have been so greatly benefited that they have proclaimed themselves cured. A moment's thought suggests the stupendous meaning of what Dr. Adams has done. The hideous outward blemishes, which advertise the victim to all the world as a leper, have been removed. Deadened members of the body have been given life and feeling. The hopelessness of leprosy has been replaced by a zest for life. Health has been set coursing through the arteries of the living dead.

## Dr. MacArthur Coming to Washington in April

Rev. Dr. Robert Stuart MacArthur, president of the World's Baptist Alliance, who has just returned to America from Rastode, Rumania, where he participated in the anniversary celebration of the 100 years of mission work inaugurated there by Adoniram Judson, is coming to Washington shortly.

Dr. MacArthur plans to address the Woman's Baptist Missionary Society of the District, April 6, in Calvary Baptist Church.

The coming of the distinguished clergyman to the national capital is a source of deep interest to all Baptists here, and it is the gift of the congregation in Calvary Church will have a record audience.

## SCHOOL TO COST \$70,000.

Star of the Sea Catholic Church, Baltimore, to Have Fine One.

BALTIMORE, March 28.—As a realization of the fondest hopes of the Rev. John T. Whelan, pastor of St. Mary Star of the Sea Catholic Church, a parochial school to cost \$70,000 is now under construction at the corner of Avenue and Gittings street. It is the gift of the congregation. The building, which will be completed October 1, will be one of the finest of its kind in this city. It will be four stories high and have an outside facing of steel-gray brick, with terra cotta trimmings.

The opening of the School Cardinal Gibbons and other dignitaries of the Catholic Church who will be in Baltimore at the time to attend the meeting of the National Catholic Federated Societies will attend the ceremonies.

A concert will be given at the Maryland Theatre April 2 to help raise a part of the building fund. The boys' choir of St. Patrick's Church, Washington, D. C., a glowing example to the Baltimore boys, will give the concert.

## St. Mark Reporter of His Day.

St. Mark was the greatest journalist of all time, said Rev. Frank M. Palmer of Philadelphia in an address before the Bible conference, at the Baptist Temple, in Philadelphia.

"St. Mark," he said, "covered all his chronicles in sixteen chapters, while it took St. Luke twenty-four to tell his story; St. John, twenty-one, and St. Matthew as many as twenty-eight."

"Moreover," said Dr. Palmer, "St. Mark's ability as a journalist was evident also in his style, as well as in his brevity. He put more color into his story than did the others. St. Mark was the reporter among the apostles. His viewpoint, his language and his marvelous ability to give action and climax, dash and color in a sentence should be a glowing example to the newspaper writers of today."

Thus the medical missionary follows in the footsteps of the Great Physician.

The familiar jirrikisha of the port cities is the invention of the missionary.

The plea for famine-stricken north Japan has been sent to the world by missionaries. The starving people of the Balkan states get the ear of Christendom through the missionaries. The missionary alerted refugees in Nanking, China, during the recent fighting, and ministered to the wounded. When massacres have swept over districts in the Turkish empire it is the missionaries who have cared for the homeless and the orphaned. The atrocities of the Belgians upon the Kongo blacks were stopped by the agitation of missionaries, even as they



REV. DR. R. S. MACARTHUR.

## TO HONOR COKE'S MEMORY.

Three Methodisms to Celebrate First Bishop's Centennial.

BALTIMORE, March 28.—The centennial of the death of Thomas Coke, first bishop of Methodism in America or elsewhere, will be celebrated May 2 in this city and throughout the nation, and a special committee representing the Methodist Episcopal, the Methodist Protestant and the Methodist Episcopal Church South will meet today to prepare plans for the celebration here.

All three branches of Methodism in this city will unite in honoring the memory of Coke, who, with Francis Asbury, was chiefly instrumental in founding Methodism in America and is honored alike by all three branches.

The committee is composed of the Rev. Dr. Francis T. Fox, editor of the Methodist Protestant; the Rev. Frank G. Porter, secretary of the Baltimore conference of the Methodist Episcopal Church, and the Rev. John Paul Tyler of the Southern Methodist Church. The Baltimore celebration will be of especial interest, as it is regarded as the birthplace in America of Methodism, and as Thomas Coke and Francis Asbury are closely connected with Baltimore.

Asbury's body lies in Mount Olivet cemetery, and though Coke was often in this city when he came to America, he died while on a voyage to India and was buried at sea.

The Christian idea of womanhood is one of the potent bequests of the missionaries to the great non-Christian world. The changes in the social order of America and Europe wrought by the woman movement are not comparable with the far greater changes effected by Christian missions in Asia and Africa.

## To Get Farmers in Church.

"Rural Day" Will Be Observed May 3 in State of Maryland.

"Rural Church day" will be observed throughout the state of Maryland Sunday, May 3. The plan is to have the "Rural Church day" do for the country congregations what "Go to Church Sunday" did for the city churches. The day will be observed in most every state in the Union.

The idea is to have every farmer take his family to church that day. If it happens that there are no services at his own church the plan is to have him go to some other church. The preachers and church workers of the county districts have taken hold of

the plan and it is being backed by the leading farm journals and most of the religious papers in Maryland. The leaders in the movement believe that it will go a great way in emphasizing the position the rural church holds and the part it plays in the life of the millions of farmers of the country.

The movement has made a strong appeal to the various farmers' associations and granges. Many of them have joined actively in the campaign to call attention to the day. Several independent telephone companies have promised to instruct their operators to notify their subscribers Saturday, May 2, that the following day is "Rural Church Sunday."

## Bishop Pleds to Save Indians from Whisky

Asks Congregation at St. James' Church in New York to Aid Fight on Evil in Alaska.

NEW YORK, March 28.—Bishop Frederick Courtney, in the course of a morning service at St. James' Protestant Episcopal Church, asked those of his congregation who have political influence to bring it to bear in behalf of the Indians of Alaska, with a view to ending their evil exploitation by white men, especially by the illegal sale of liquor.

Bishop Courtney referred without comment to a recent editorial article in the Churchman which said that the Rt. Rev. Peter Trimble Rowe, Episcopal Bishop of Alaska, spent ten days in Washington in January last, but was unable to see President Wilson.

Bishop Rowe wished to lay the case of the Alaskan natives before the president, but was informed, according to the Churchman, that Mr. Wilson was too busy to see him. The bishop returned to Seattle, after reporting the situation to the board of missions.

Bishop Courtney says that he had no criticism to make of the President's inability to see the Bishop of Alaska.

## Call Conference on Church Unity.

Time for World to Become Christian, Says Rev. Dr. W. T. Manning.

Rev. Dr. William T. Manning, chairman of the World Conference of Faith and Order, has sent out from New York city a call to all Christian people to "labor without ceasing to work out in this generation, by mutual recognition and possible readjustment, a practical basis of unity in liberty, in order, in truth, in peace."

This communication is considered the most important issued by the conference since its organization, some time ago, for the purpose of bringing about unity of spirit of action among the Christian religions of the world. The call, in part, is as follows:

"We believe in the one people of God far throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world problems of Christianity call for a world conference of Christians."

"This proposal has already received the approval and co-operation of a large number of Christian churches. The proposals are being made to others as rapidly as possible, so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening we have no authority or desire to enter into a discussion of the important questions which the conference itself will meet to consider. It is

## Champ Clark to Speak in Brooklyn.

Champ Clark, Speaker of the House of Representatives, will speak this afternoon at the Bedford branch of the Y. M. C. A., Brooklyn. His subject will be "An Optimist's View." Mr. Clark will go from Washington especially to make this address.